1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

on the uncle's death, receive a share of the inheritance. In the ordinary course, however, the sister's son never inherits, though he enjoys numerous privileges during the uncle's lifetime. When he visits his uncle's home he may appropriate any of the latter's property. He has a good deal of say in the disposal of the hand of his uncle's female child, and may receive the bride-price (though he would hand over a proportion to his uncle). In bygone days when he obtained a human head he took it to his maternal uncle, who gave gifts to his nephew and had the head cleaned of flesh. Similarly, the head of every animal killed during a hunt was handed over to the maternal uncle, the head being regarded as a principal part; "for can an animal live without its head?" an appropriate remark for a head-hunting tribe. The maternal uncle could not, among the Katab (as he could among sections of the neighbouring tribe), sell or pawn his sister's son in time of stress. The lad's father or paternal uncle alone could take this extreme measure. The practices described do not in themselves imply any condition of a former mother-right. It is perfectly natural that a boy should regard his mother's home as his own second home, and that when he visits it he should be a welcome and privileged person; for his visits are necessarily infrequent, as he has to make a considerable journey in order to reach his mother's village. That a boy is not allowed to appropriate his paternal uncle's property in the same way as that of his maternal uncle is easily understood, as he lives in daily contact with his paternal uncle. We can also understand that he has fewer privileges in the home of his father's sister, for that home is controlled by the father's sister's husband, who sees no reason why inroads should be made on his property by his wife's nephew. It is interesting to note that females are not privileged to appropriate property from the maternal uncle in the same way as males; but a maternal uncle provides his niece with numerous gifts at marriage.

More suggestive of a former condition of mother-right is the Katab custom that the first two children of a man and a woman who was married as a virgin have to be formally handed over to the wife's family group. The first child is taken, two months after its birth, to the home of the wife's parents, who, after an interval of a month, summon the husband and hold a feast. Prayers are offered for the child's welfare by the wife's father

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

matter—she will bear her child in the new husband's home and wean it there. The child belongs, however, to the biological father (i.e. the first husband), and must be returned to him as soon as it is weaned. But how will the new husband regard that child? He is bound by tribal custom to treat it during the weaning period with the same care as he would his own, and if he displays ill-nature his new wife will promptly abandon him. If the child by the former husband dies the dead body is sent back to him as proof that it has really died.

A husband, therefore, takes every care to keep his wife contented, and he has studiously to cultivate her parents also. He visits them constantly with gifts, tobacco for the father and salt for the mother (the mother of his wife may not be living with the father of his wife, and he may therefore have to make separate visits to villages perhaps fifty miles apart). The more attractive his wife is, the more presents he must give. There is little question of adultery among the Katab. For no man would think of having sexual relations with the wife of a member of his own local group. The idea would be so repugnant as to be inconceivable. But a clansman of another subdivision may elope with a wife, and when this happens there is no remedy. The first husband cannot claim a refund of the bride-price; he merely hopes that one day his wife will return to him. If he were to demand the return of the bride-price, he would be repudiating his wife for ever; and in any [illegible] no Katab would ask for the return of a bride-price for a [illegible]an who had lived with him for a year. And so he proceeds to make good his loss by trying to abduct the wife of some other clansman (who does not belong to his own subdivision).

There is no doubt that the custom of sub-marriages plays a predominant part in the social life of a Katab, who may be said to spend the year endeavouring to retain a wife who suits him, or in working out the means by which he can obtain the wife of someone else. If he saves money it is with a view to contracting a sub-marriage, a barren investment if the woman leaves without even becoming enceinte.

Family Life and Occupations.—The Katab are agriculturists pure and simple; they have practically no industries. They farm rather more extensively than most pagan tribes, the average acreage per adult farmer ranging from four to six. A grown-up

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

[512] takes his flask of water, performs his toilet, and then salutes 576 each member of his household. The Katab is not a polite person, judging by the standard of Muslim politeness, or that of some other pagan tribes. He salutes no one he does not know, not even senior members of his own clan. If you enter his compound and say "Salaam alaikum" he will say "maraba" or "ma'aban", but will not rise to welcome you. A grown-up son would think little of striking his own father. The Hausa forms of salutation have to some extent been adopted, but it is noticeable that while a man will salute another in the Hausa form he will [562] avoid saluting a woman in this way. Thus in the morning he will say to a man "Kwal lafiya", whereas to a woman he would say "Akwai lafaya". In the evening he would say to a man "Barka", but to a woman he would say "Akwamam shamsham". Men may copy the higher civilization of the Hausa, don gowns, and so on, but women may not, and the different modes of salutation to men and women may be considered a reminder that new-fangled ideas do not apply to women-folk. The general salute is *sanunwan* (sing.), *sanunyin* (pl.). In welcoming a stranger the householder speaks first, and a local resident is always the first to salute a stranger. Friends salute by each placing his thumb and forefinger together against those of the other, and cracking them. But senior men salute by pulling each other's beards.[1] Those who had taken the head of any enemy were saluted as *mwaliak*, and it was customary to hold up to them the right hand.

512 To return, however, to the daily life of the individual, when 461 the chief of the household has made his salutations he procures for himself such scraps of food as have been left over from the previous evening's meal, and having eaten these takes his hoe (if he has not given up farming, and it is the farming season) and starts off for his day's work, which he carries on until mid-day, when he stops to partake, under a tree, of the porridge brought by his wife. He will then work on until six in the evening, with another short break about 3.30 in order to consume the remnants [515] of the porridge left over from the mid-day meal. On returning home he may wash himself or not, according to his views on cleanliness, and then await the preparation of the evening meal, which he eats with his brothers and children. He may

[1] See the photograph facing p. 81.

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

The head of the family thus acts on behalf of all the members
769 of the family which may include brothers, cousins, and nephews.
782 But if, for example, the head of the family has a nephew whose
father is dead, why should the nephew not go direct to his father's
596 grave? The answer is that he has a living "father" in the person of his uncle, to whom in the ordinary way he takes his troubles. His wives may have run away, or he may have been unsuccessful in begetting children, or unfortunate in other respects. So he goes to his uncle and says: "I am luckless in all I do; perhaps it is because I have offended you." His uncle will take ashes, touch them with his tongue, spit them out, and say: "You have not offended me." The nephew may then say, "Perhaps it is because of some offence I committed against my father in his lifetime." The uncle would reply, "That may be, but let the matter rest at present." If the nephew is still pursued by ill-luck he would again approach his uncle, who would say, "Very well, I will take you to your father's grave and you can there make your offering."

782 The points to be noted are that if you have a living father
you take your trouble to him, and that even if your own father
769 is dead and you have a senior living relative you would not go
592 to your father's grave without reference to him. Other noteworthy points are that neither males nor females make offerings
● [562] at the grave of old women, though the death of an old woman is honoured by the same rites that mark the death of an old man. A woman has to make her petition to a dead father through a male. Women, indeed, appear to engage directly in no religious rites at all. The household head is thus the household priest, and the services of the high priest of the kindred, the Magaji Elenowum, are not ordinarily required even at harvest time, when each household, through the senior male, offers thanks with the first-fruits at the graves of the ancestors for the yearly supply of food. But on special occasions the assistance of the
[793] priest of the kindred, the Magaji Elenowum, is sought. Thus, if things are constantly going wrong in a house recently occupied, the householder may report the matter to the Magaji Elenowum, who may say that the trouble is due to resentment on the part of the ghost of the former householder, either for some neglect during his lifetime or on account of an improper burial. And so the new householder goes to the grave of the former householder and deposits beer and a dish of beniseed, to which some

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

648 175 Their first acquaintance with the Filane was when some settlers of that race came to their country at Kachicharri and paid certain irregular tribute of cattle to the Kaje.

At the outbreak of the Jihad, however, they were invaded by the Filane who came and settled near Mount Daroro. The Kaje decided to wipe them all out, but the plot was betrayed by the Filane concubine of Sarkin Indema and her compatriots escaped. She, herself, suffered condign punishment, being thrown into a hole which was filled up with stones and she was thus buried alive.

When the Filane settled at Jemaa in the same neighbourhood, the Kaje again tried to turn them out, circ. 1812 A.D., but were ultimately defeated—some of them fled into Zaria Province, and the main body to Sanga, south-east of Jemaa.

The Kaje were situated on both sides of the Zaria-Nassarawa boundary when the Filane Emir of Zaria, Abdul Karimi, circ. 1835 A.D., sent a force against them at their principal town of Kurmin Bi, to exact tribute. An arrangement was come to, but circ. 1849 Mohman Sani, then Emir of Zaria, led a punitive expedition against them and told the southern section to follow the Sarkin Jemaa, since which time they have had no recognised tribal Chief. In 1858 they were again recalcitrant and Audu, Emir of Zaria, finally broke them. Since 1870 the Jemaa Kaje have been ruled, nominally at least, by Jekada from Jemaa, and in 1912 they were induced to acknowledge the practical suzerainty of the Sarkin Jemaa and accepted, as District head, Liman Umoru, a Filane of Jemaa.

621 In old days each village was governed by a council of Elders and an hereditary village Chief. This office was, however, usually vacated after a few years, the Chief nominating the most capable member of his family to be his successor and himself retiring to a seat on the council. An office bearer called Tagama (Magajin Mutua) judged all disputes and apportioned farm-lands, to which the occupant and his heirs had exclusive right so long as the land was cultivated. It was not uncommon, however, for the occupant to lease his land, practically as a matter of goodwill, for he only received a pot of beer, which lease was terminable by either party after the dawa harvest; no woman might hold land.

423 [598] 427 [562]

674 681 There was a regular system of punishment of crime, but there were only three legal offences: Theft from a storehouse, murder and adultery. The two latter were alike punishable by death or by banishment.

685 A thief's family paid a horse to the village head, who was the judge in all judicial affairs.

682 A murderer was expelled from the village for two years; he was sent first to Kurmin Bi, thence to Sakwot, thence to Fadan Kagoma, where he worked on the Kogoma farms. He